

A  
TESTIMONY  
TO THE  
*Power of God,*

Being Greater than the

**Power of Satan:**

Contrary to all those, who hold  
No Perfection here, No Freedom from  
Sin on this side of the Grave.

Which **Doleful Doctrine** is here  
Testified against.

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*By a Witness of the Power of God, against the  
Power of Satan, Richard Baker.*

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*When a strong Man armed keepeth his Palace, his Goods  
are in peace: But when a stronger than he shall come  
upon him, and overcome him, he taketh from him all his  
Armour, wherein he trusted, and divideth the Spoils,*  
Luke 11. 21, 22.

*I am the Almighty God: Walk before me, and be thou versed,  
Gen. 17. 1.  
Greater is he that is in you, than he that is in the World,  
1 John 4. 4.*

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London, Printed and Sold by T. Sowle, in White-  
Hart-Court in Gracious-Street, and at the Bible in  
Staden-Hall-Street, 1699.

C. 108.25

43)



G. F. Parkman fund

Being Over than the

Power of 2 arm:

Which ~~double~~ ~~double~~ is here  
sin on the side of the Grave.  
No Religion here, No Freedom from  
Convincing to all those who hold

Point of 2. on 8. third series.

[illegible]

London, Printed and Sold by T. B. in 1791.  
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TO THE  
READER.

**T**HE Author of this little Book having been one, with whom I had an intimate Acquaintance, and strict Friendship, for many Years: And he having, upon his dying Bed, committed the Copy to my Perusal and Care: I hold my self the more concern'd to give the World this short Account of both Him and It.

I. Of Him:

As He at first received the Truth in the Love of it: So he testified his Love to it, in a three-fold way.

1. By a circumspect Walking in it. He was careful so to order his Conversation, that he might not only not bring any Scandal upon the Profession he made

## To the Reader.

of Truth; but might shew himself a Pattern of good Works. And therein he was Exemplary.

2. By a cheerful Suffering for it. He never flincht, in any Trial, nor baulk'd his Testimony to the Truth, for fear of Suffering for it, either in Person, or Estate. But a Prison, for the Truth's sake was pleasant to him; and he took joyfully the spoiling of his Goods. Which shew'd, He knew in himself, that he had in Heaven a better, and an enduring, Substance.

3. By an hearty Zeal for the Prosperity and Propagation of it. A vigilant Watchman he was, in his Station, against every thing, of what kind soever, which he saw would hurt the Truth, or bring any (the least) Reproach upon it. A sharp Reprover of Evil: As well as an Incourager of the Good. An earnest Contender, not only for the true Faith (by which the Heart is purified, and Victory over the World obtained) but for the good Order and holy Discipline, which Christ hath established in his Church, rejected.



## To the Reader.

rejected and opposed by too many Modern Libertines.

*In the Work of the Ministry, which the Lord had called him to, he was diligent and fervent; earnestly Labouring, by a quick and lively Testimony, to bring those he ministred to, into an inward Exercise of Spirit towards God; that therein they might come to be more and more acquainted with, and subject to that divine Power, of which, in the following Sheets, he treats.*

## II. Of It.

*As for the Book it self, it treats of one of the highest, and most noble Themes, The Power of God: Which (from the Author's Experience of the effectual Working thereof) it exalts above the Power of Satan.*

## The Drift of it is.

1. To lay open the many Wiles, and crafty Devices of the Enemy, whereby he lies in wait to destroy.

A 3

2. To

## To the Reader

2. To set forth the Goodness and Power of God, in discovering, and breaking the Snares of that Wicked One, and delivering the Soul therefrom.

3. To invite and persuade Men to forsake and abandon the Service of Satan, and enter indeed into the Service of God.

4. To inform and direct Men, how they may get from under the Power of Satan; and how they may come to be guided and governed by the Power of God, and be kept thereby, through Faith, unto Salvation.

How well the Undertaking is perform'd, thou wilt be best able to judge, when thou shalt have read, and weigh'd the whole, with a sober and impartial Mind. And that I may not anticipate thy Judgment, by a Commendation of the Work, I shall only say, It is written in a plain familiar Stile, not deck'd with Flowers of Rhetorick, nor set off with Ornaments of Humane Learning; which

it

## To the Reader.

it needed not: Being more comely to the Eye of the serious Mind, and pleasing to the spiritual Ear, in the native Beauty and unaffected Simplicity of Truth.

By the Date, it appears to have been written many Tears ago: Which may raise Inquiry, Why it was not published sooner, or in the Author's life-time. Of this I have no other Account to give, but that which he himself gave me, when he imparted the Copy to me, a few days before his Death, viz. 'That he had 'read of many, in former days, and observed some, in his own time, who had 'made fair progress in the Way of Truth, 'and had said, done and suffered much on 'behalf of it; who yet had not held out 'to the end: But, through a too great 'Security, or Self-confidence, and for 'want of a continual Subjection to the 'Power of God (in and by which alone 'Strength and Preservation is to be 'found) have, by the violent Assaults, 'or subtle Insinuations, and mysterious 'Workings, of the Enemy, been drawn 'back again under the Power of Satan, 'to the Invalidating (at least, in the

## To the Reader.

Eye of the World) the Testimonies such  
had before given to the Sufficiency of  
the Power of God. And that He,  
having by others Miscarriages learnt  
to beware, had, from a Godly Jealousie  
over himself, suspended the Publication,  
of the following Sheets, until he could  
with greater Confidence, and more full  
Assurance, say, with the holy Apostle  
(when the time of his departure  
was at hand, 2 Tim. 4. 6.) I have  
fought a good Fight, I have finish-  
ed my Course, I have kept the  
Faith, &c.

How far this Consideration will justi-  
fie his depriving the World so long of  
the Benefit of so serviceable a Treatise,  
I will not undertake to determine. But  
certainly, it is an Indication of uncom-  
mon Modesty, and rare Humility of  
Mind; a sufficient Proof, that the Au-  
thor did not seek Applause to him-  
self.

It is now published in Love to Man-  
kind: God grant that It may be Instru-  
mentally Serviceable, to the turning ma-  
ny from the Darkness, wherein Satan's  
Power

## To the Reader.

*Power works, to the divine Light, in which the Power of God is felt, and Deliverance thereby, from Satan's Power, witnessed: That God may be glorified, his holy Name honoured, his divine Power exalted, his blessed Truth promoted and spread, and Mankind benefitted thereby, and blest therein for ever! Which, Reader, is the earnest desire of him, who heartily wishes thy Eternal Welfare.*

**Tho. Ellwood.**

*Mary*

To the Reader.

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*Mary Baker's*  
**TESTIMONY**  
Concerning her Husband.

**WE** read in the holy Scriptures, that when Jesus went into the Temple of God, and cast out the Buyers and Sellers (the many things that had taken up the room there) and healed the Blind and the Lame, that came to him, the little Children, crying in the Temple, said, *Hosanna to the Son of David.* At which the Chief Priests and Scribes were sore displeased, and said unto him, *Hearst thou what these say?* To whom he answered, *Yea; have ye never read, Out of the Mouths of Babes and Sucklings thou hast perfected praise, Mat. 21.*

The same Power, which so affected the Hearts of those *Little Ones*, to make them cry *Hosanna*, did affect the Author of this little Book; when he was but a *Little One*, in a Spiritual Sense, newly delivered out of



## Mary Baker's Testimony, &c.

of the Power of Darkneſs, and brought into ſubjection to the Power of God. The feeling of the *cleaſing Operation* whereof in his Heart, conſtrained him to bear his *Teſtimony* to it, as in this little Treatiſe may be ſeen. Which is now publiſhed, that Generations yet unborn may be invited thereby to bow to the *ſame Power*, and to admire the Excellency and Greatneſs of it, which he did Experience in the Morning of his Day, when it was writ.

And as the Sun of Righteouſneſs did ariſe higher and higher in his Heart, by the Light, and comfortable Warmth of the ſame was he guided, and ſtrengthened to go on, in the Spiritual Journey, from one ſtep to another, till his Mouth was opened, by the ſame Power, to bear Witneſs of it, in the Aſſemblies of the Lord's People, and to call and invite Others to retire inward, that they alſo might come to Experience the Work of this *divine Power* in their own Hearts: And that ſuch as were come thereunto might watch and wait for the ſtirring and ariſing of this mighty Power, in its further Strength and Glory, which is able to overcome all other Powers, both within and without.

### Mary Baker's Testimony

In his *Testimony* he was *Zealous*, because his Heart was zealously affected therewith. And when any, who profest to know the Work of this heavenly Power, turned from, and acted against it, his Concern was great for such; labouring to bring them to a sense of their Evil, if by any means they might be recovered: Which, to many, proved effectual.

His Service in the Church of Christ (especially amongst the Meetings, both Monthly and Quarterly, to which more particularly he belonged) hath a living Remembrance in the Hearts of many Members thereof; And the sense of his absence hath deeply affected the Spirits of some of them.

His Love was to all the Sons and Daughters of Men: But especially to the Flock and Family of God, the Witnesses of this Power of Jesus, their Saviour; amongst whom his Heart was open, and his Life went freely forth. In their Converse was his delight; and he would often say, The Friendships and Converse of the World was a great Hurt to Friends, and drew their Minds too much out: Which thing he kept clear of. And tho' he had Dealings and Concerns in the World, as well as others, yet was always watchful against the Spirit of the World, which leads from God. In

*concerning her Husband.*

In the latter part of this good Man's days, it was my Lot to come into so near a Relation to him, as to be his Wife; who was a very kind, tender and open-hearted Husband to me: By which means I had the Opportunity to have a Relation of the Course of his Life. And he hath oft-times exprest, how the same Power, which (in the following Sheets) he exalted at the beginning, had carried him through all Exercises, which were not a few. When he had Goods taken from him, for his Testimony to the Truth, he has said, that the inward Joy he felt, in that he was *counted worthy to Suffer* for the Truth he profest, was beyond what he could speak. And having been a Prisoner, with other Friends, for the Truth's sake, about the space of Two Years, he took delight to speak of that time, often mentioning, how mightily the Lord was with them, and how good a time it was. He would say many times, If People did but know the *Pleasure of Godliness*, they would not live in the Earth as they did. But (said he) nothing but God's Spirit can mortifie the *Flesh*. And oft would he mention that place, *Rom. 8. 13.* *If ye live after the Flesh, ye shall die: But if ye through the Spirit do mortifie the deeds of the Body, ye shall live.* And he

## Mary Baker's Testimony

he would say, He had felt the mortifying Work of it, beyond what he could have thought; and that over that, wherein his greatest Besetment was, he had obtained a perfect Conquest. For which he offered the Thanksgiving and Praise to God's Everlasting Power, who not only begins the Work of Redemption, but is able to carry it on, and finish it, to the perfecting of his own Praise, which he accepts out of the Mouths of Babes and Sucklings, Little Ones; which encourages me thus to appear, in the publishing of this little Book, that it may go forth for the Incouragement of all the Weary, and such as are heavy-laden with the Burden of their Iniquity, that they may come to find rest to their Souls, as this faithful Witness did. Who, when he lay on his dying Bed, was kept *quick and living* in his *Spiritual* Senses, and had a sutable Word to every one's State that came to him; and would often clap his Hand on his Breast, and say, *All is well here*. The day before he departed, many Friends visiting him, he spake sensibly to all, and, in great Expression of Love, took his leave of them. And taking his leave of a Child, who wept, he said, *Do not Cry: I am well; my Peace is made with the Lord. If thou Cry, Cry that Iniquity may*  
be

concerning her Husband.

be brought down, and Righteousness brought up. The Power and Strength of God is with me. I am going the Way of all Flesh. I am going before; and others must follow after.

So he laid down his Life in the feeling of that Power, which at the beginning of his day he bore Witness to. Which I here mention for the comfort of those, who are kept by it, through Faith, unto Salvation; and for the Inviting Others to come, to feel the Work of the same: VVhich I felt to be my Stay and Strength, in the parting with so near and dear a Relation.

And as the Children in the Temple cried *Hosanna*, so the Multitude of the Disciples also did *Rejoyce* (when Jesus came riding on the Asses Colt, bringing that into Subjection which before had been at Liberty) saying, *Blessed be the King that cometh in the Name of the Lord: Peace in Heaven, and Glory in the Higbest*, Luke 19. 38. For which some of the *Pharisees* would have had him rebuke his Disciples, ver. 39. To whom he answered, *If these should hold their Peace, the Stones would immediately Cry out.* ver. 40. Which causes me thus to cast in my Mite, to the Praise of him that lives for ever: Who told his Followers, *Because I live, ye shall live.*

## Mary Baker's Testimony, &c.

*live also, John 14. 19. Who is the Alpha and Omega, the Beginner and Finisher of the Work of Faith, by his own Power, which this his faithful Servant was a Witness of. Concerning whom I was pressed in Spirit to write this short Testimony, without which I could not be clear in the sight of the Lord.*

*Mary Baker.*

*The 31<sup>st</sup> of the 10<sup>th</sup>  
Month, 1697.*

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THE



T H E

*Power of God*

Known to be Greater than the

*Power of Satan, &c.*

**I**T hath been the Design, and still is, of the Enemy of Man's Salvation, to make Men believe they are serving God, whilst they are *actually* serving the Devil. And he hath so far prevailed with many, that they call *Evil*, *Good*, and *Good*, *Evil*; and put *Light* for *Darkness*, and *Darkness* for *Light*. And being thus blinded by the God of this World, he hath raised and fitted them to stand up as *Advocates* for his Power: And so bold and confident have some of them been in their Master's Service, that they have in Effect said, Who is able to make War with him, and overcome him? As if his Power were the greater, and his Dominion over all. Now seeing he hath so far prevailed upon

B                      many

ny at this Day, as to make them plead, There is *No Perfection here; No Freedom from Sin on this side of the Grave*: And seeing many of his *Servants and Ministers* do stand up so boldly, on behalf of their God; I was moved with an Holy Zeal from the Lord, to stand up on behalf of my God. And I do here proclaim, that *Greater is my God*, the God of Truth, *than the God of the World*: And his Power is more able to redeem out of Sin, and to preserve from Sin, than the Enemy's Power is to keep in Sin, or to lead into Sin. And because I have had Experience, in my Measure, of the working and operation of both Powers in me, I do here give my Testimony, that *The Power of God is the greatest*. And, Reader, for thy further Satisfaction, I have freedom to set forth, in some measure, the working of the Enemy in me, until he was cast out.

While I was a Child, I had often secret desires raised in me after the Lord: But, not knowing from whence they came, nor yeilding obedience to that which raised them, they soon decayed and died. Then the Enemy sought to get room and entertainment in me: And the Enemy tempted and ensnared me, with the Pleasure of some Evil, which the Witnesses of  
God

God in me, made manifest unto me, and reproved in me for it, but by yielding to the Enemy, the Witness was quenched, but I joyning with the Enemy in the Temptation, and continuing in the Evil, disregarded the Witness, and caused it to withdraw at that time. But soon after it did arise again, and condemned me for the Sin I was guilty of, and began to take away that Peace and Delight which I formerly had therein, and told me, *There is no Peace to the Wicked.* Then being troubled in Mind, that I had offended the Lord, the Enemy stepped in to give me a false ease, and perverting the Scriptures, he said, *God is merciful to a Sinner, at what time soever he repents; And If we confess our Sins, he is faithful and just to forgive us:* But he never brought in the following Words, [*And to cleanse from all Unrighteousness*] and so he led me into a large Form of Words, which I then called Prayer: and I could make large Confessions in Words, and so got again into a false Rest and Peace, and committed Sin with delight. But many times, after the committing of it, the Light of Christ in me did so reprove and condemn me, that I have inflicted Punishment upon my Body, for the Sin of my Soul. Then would I seek to *heal my Self* with that which I called

my *Prayers*, and with making many large *Confessions* without *forsaking*. But while I was in this State, this was brought to my remembrance, *viz.* That I had read of a King of *France*, who used, when he had sworn an Oath, to Kifs his *Crucifix*; and then *Sware* again, and *Kifs* it again. And my Condition was represented to me to be no better then his ( which I concluded was had enough: For I was convinced Swearing was bad; and had always a detestation of it.) This brake my Peace exceedingly, so that I could not go on with that Delight I had done before.

But the Enemy had still something at hand, to uphold his Kingdom in me, and he brought these carnal Reasonings into my Mind, that most People, who knew me, look'd upon me to be a *Sober Man*; and that this was but a small *Sin*, and was no scandal to me, nor was it any occasion or Incouragement to others to Sin: for it was known to none but my self. And that I must not expect to live without Sin: For, said he, We do not read in the Scriptures, of any that ever did. Thus he added more Weight to that Burden, which my poor Soul was weary of before; and all my seemingly Religious performances could not ease my wounded Conscience, being closely pursued by the

the Witness of God in me. But not having a true Knowledge of that which did reprove me, and so not turning at the Reproof, I did daily yield to the Enemy's Temptations, and was led Captive by him at his will. And so customary and habitual it was become to me, that I then thought, I could as well have lived without Meat or Drink, as without yielding thereunto. So with Pleasure and Delight I went on longer in the Devil's Service, tho not without *Secret Reproovings* in me. But having heard some of the World's Priests say, such Condemnations proceeded from the Devil, I was still further ensnared. But now I know them to be Lyars that have said so; and I testify, there is something of God *in all Men*, which, at one time or other, doth reprove and condemn them for their Sins, in order to recover them out of them. For *the Lord hath not left himself without a Witness in all Men*, that thereby they might believe, and by believing might come to obtain the Salvation of their Immortal Souls; which my Soul desired after. And tho' the Enemy had said, that none of the Holy Men, who writ the holy Scriptures, were free from Sin: Yet the Witness of God said, *Walk in the Spirit, and thou shalt not fulfill the Lust of the Flesh*, Gal. 5. 16.

Then did the Enemy bring more Scriptures, to hold me still under his Power, and by perverting those Scriptures, he raised up his seeming-religious Props in me, thereby to support his Kingdom, as he doth in many at this day, who make a great Profession in Words, and talk much of God, as I then could do; but did not know him, any more than they do now. For *the natural Man understands not the things of God*: It is truly so, tho' Men please themselves with their own *vain* thoughts.

*First*, He suggested to my Mind, That *the Just Man Sins seven times a day*; which I then took to be Scripture: But since I came to read the Scriptures, in that Spirit by which they were written, I find it is not Scripture, but a *mis-representing* of that Scripture. (*Prov. 24. 16.*) which saith, *A Just Man falleth seven times, and riseth up again, but the Wicked shall fall into Mischeif.* Which falling of a *Just Man*, some of the better sort, even of the Priests themselves, have interpreted to be, not a falling into Sin, but a *falling into Affliction*.

*Secondly*, He perverted that Scripture, *John 1. 8. If we say that we have no Sin,*



*we deceive our selves, and the Truth is not in us*

*Thirdly, He urged that the Apostle Paul said, When he would do Good, Evil was present with him, and how to perform that which was Good, he found not.*

*Fourthly, He alledged that All Men have their Failings, and the best of Men their Infirmities, as may be read in the Scriptures; instancing David, and others. The Perversions of these Scriptures, I may well call Satan's Props, for he propped up his Kingdom in me a great while by them, and so begat me into the World's belief. That there is No Perfection here, no Freedom from Sin to be expected on this side the Grave: And then I began to make merry over the Witness of God in my self. But the Lord did not leave me there, but in tender compassion visited me, and his holy Witness began to arise again in me and to strike at those Props which the Enemy had set up in me. And this holy Witness said, that unless I was regenerated and born again, I could not inherit the Kingdom of Heaven. Then I began to see, there was nothing but Purity and Holiness could stand before the Lord: For all things are naked and bare before him. And then I cried out for a Deliverer, one that could redeem me from that*

which was too great a Burden for me to bear; as one once said, *A wounded Spirit who can bear?* Prov. 18. 14. But I could then see no way of Deliverance; but being exceedingly troubled, I went from *Mountain to Hill*, from hearing this sort of People, to the other: But among them all, there was none did speak Peace to my weary Soul; nor could, unless I could have had Peace in my Sins, which I could not. For all of them cryed out, *No Freedom from Sin on this side of the Grave.* But I felt a necessity for it, else I could not enjoy Peace with the Lord; which made me still cry out for a Deliverer.

In this great distress, being turned with my Face Sion-ward, and inquiring the way thither, I was at length (through the abundant Goodness of the Lord, who led me) inclined to go to a Meeting of the People called Quakers, where I did hear a Servant of the Lord declare, that That which reproveth and condemneth a Man, in himself, for Sin, and will not let him go on in Sin without reproof, is, the Light of Christ, who is the *Light of the World, which enlightneth every Man that cometh into the World*, that all Men through him might believe, and so come to be saved from Sin. And that this Light, which doth convince of Sin, Obedience being

being yielded to it, will redeem out of Sin, and preserve and keep from Sin. And I having a Witness for God in me, it did testify to the Truth of what was declared; and I was then by it convinced, that That was the Way of God, and Those were the People of God.

But I thought I saw a *Lion* in the Way, and that there was a great Cross to be taken up: Yet I found, if I could be delivered from that, which was so great a Burden to me, I could be contented to undergo a great deal. From that time forward, I still kept to the Meetings of the People of the Lord, who are at this time distinguish'd by the Name *Quakers*, as the People of the Lord were in Ages past called *Christians*. Which Name is now given to *Drunkards* and *Swearers*, and all manner of *prophane Persons*, and by the Sons of *Belial* one to another; so that the Name *Christian*, is become a reproach amongst them that are called *Heathens*, through the Blasphemy of those, that have covered themselves with the Name *Christian*, but do not live the Christian Life.

Now keeping to the Meetings of the Lord's People, I did there hear many Declarations, testifying to the Power of the Lord, what it had wrought for his Servants in this Age, and likewise what he  
would

do for all those who are faithful and obedient, in this day of his Power ; Yet still Sin remained in me, and that was my great Weight and Burden.

But now, knowing where Strength and Power was, a *Secret Hope* was raised up in me, and a *Belief*, that *All things are possible with the Lord*. So I committed my Self and Cause to the Lord, having had Experience, that my own Strength was altogether in-sufficient: For, when the Judgments of the Lord have been upon me, I have often made large Promises in my own will, that I would resist the Enemy when he came ; but I could never prevail by my own strength, or any thing set up in my own will, while that was standing.

But now, having lifted my self under an another Commander, my *old Master* was enraged, and comes with his usual Boldness and Confidence, to demand Entrance ; and being denied, he makes use of his former Weapons, but was disappointed, and driven back by the Power of the Lord ; Glory be unto his holy Name for ever.

For I keeping (or rather, being kept) so that, which did make it manifest to me to be Sin, it furnished me with this Weapon against him, viz. *Walk in the Spirit,*  
and

*and thou shalt not fulfill the Lust of the Flesh.* And so the Enemy was chased away, by the Spirit of the Lord, who had lifted up a *Standard*, in me, against him. And he being thus put to flight, there did arise Joy unutterable in my Soul, feeling the work of the Lord begun in me. And so continuing faithful and obedient to the Lord, he hath, by his mighty Power, redeemed me from that, which once I did believe I could never be redeemed from. Praises, Praises be given unto the Omnipotent God, who reigns for ever. For that which formerly was so *pleasant* and *delightful* to me, and was as my Meat and Drink, is now become *bateful* and *abominable* in my thoughts; Glory be to the Lord for ever, whose Mercy is over all his works, and is not to be forgotten by those that have tasted of it.

Yet the Enemy would not leave me so; but going up and down, like a roaring *Lion*, seeking whom he may devour, he comes and presents his Temptations again, though the main Pillar of his Kingdom was broken down in me. So now he goes another way to work, and sets before me the difficulty and straitness of the *Way* I was to walk in: For my nearest and dearest Relations would be great Enemies to me, and would slight and con-  
temn

remn me, whereas before, I was well  
 beloved and esteemed by, and amongst,  
 them, and they were ready and willing  
 to do me what kindness they could.  
 And if I would now turn fool at last, and  
 disoblige my Friends, and so leave my  
 Wife and Children to the Mercy of the  
 World, who would pity me! For *he that*  
*takes not care for his Family, is worse than an*  
*Infidel.* And (said the Enemy) if thou  
 wert of any other Religion, but a Qua-  
 ker, thy Relations would be contented;  
 but that is the most contemptible Religion  
 in the World, and laden with Reproaches.  
 O see the Deceit of the wicked Enemy,  
 and avoid it, as I did, by keeping to the  
 Measure of the Grace of God in my self.  
 And as my mind was turned inward, to  
 consider and see what the Lord had done  
 for me, this sprang up in me, as a De-  
 fence against the Enemy, *If I have not*  
*done those mighty works for thee, which no*  
*other could do, believe me not, else believe me*  
*for my works sake.* Then did the Enemy  
 vanish at the Brightness of the coming of  
 the Lord, who hath preserved me out of  
 the Mouth of the Lion, and out of the  
 Paw of the Bear, and out of the hand of  
 that uncircumcised Philistine, that once  
 had encompassed me about; Praises be gi-  
 ven unto the Lord for ever.



O *Friend!* Let me beseech thee, let not the Enemy of thy Soul deceive thee, under what pretence soever, though he should guild his *Bait*, and cover his *Temptations* over with never so many Scripture-words; But keep thou to that *true Light* in thee, which makes all things manifest. And by taking heed to that pure Witness of God in thee, thou wilt come to see Satan's Devices, which they of Old, who were led by the Spirit of God, were not ignorant of; as such now are not.

And now I have this Testimony to bear for the Lord, with many Thousands more, That *Perfection*, or *Freedom from Sin*, is to be obtained on this side the Grave, through Faith in Christ Jesus. And I do Testifie and Declare, That in this Life is the time of working out our Salvation: For, where the Tree falls, there it shall lie; and in what State Death leaves a Man, in that State Judgment will find him: For, in the Grave there is no Repentance. Now true Repentance, through a godly Sorrow, is a Change from Sin and Iniquity, to serve the Living God in the New Life, or in the Newness of Life: Not in the Oldness of the Letter, which too many are found in at this day; but in the Newness of the Spirit: For, it is the Spirit that giveth Life; the Flesh profiteth nothing, John 6. 63.

Reader,

*Reader*, If thou art a stranger to Truth, and to the right Way of the Lord, and hast been led *Captive* by the *Enemy* at his Will ( as I was, while ignorant of the *Light* of the Lord in me ) and art now come to a sense of the Burden and Weight of thy Sins, and hast a desire to be *Redeemed* from them: To thee, and for thy sake chiefly, are these Lines written, that thou mayst here see the *Mysterious Working* of the *Prince of Darkness*, and take Warning in time, whilst the Spirit of the Lord strives with thee: For the *Spirit of the Lord will not always strive with Man*. But be not discouraged at the Greatness or Number of thy Sins: For *all Power in Heaven and in Earth is given to Christ Jesus*. Only *Faith* in him, and *Faithfulness* and *Obedience* to what he makes manifest is thee, is required of thee. And if thou hast Mountains of Sin, thou shalt see them, in the *Faith*, to vanish away: For it is *The Willing and the Obedient shall eat the good of the Land*.

And if thou art one that has known, in any measure, the Work of the Lord carried on in thy Heart, I have this further to say, for thy Incouragement, from my own Experience, That thou hast to do with a *Tender-hearted Father*, who gently leads those that are but young in the Truth,

Truth, and his Lambs he will carry in his Arms, and will lead thee no faster than thou art able to follow. But be sure, whatever he maketh manifest to thee to be Evil, Give up to the Lord in Faithfulness and Obedience, and *the Lord will give thee Power over it.* For the End, wherefore the Lord doth manifest Sin to be Sin, is, that he may Redeem out of it. And as thou are faithful in the *small* thing, thou wilt be made *Ruler over more.* And as thou standest in that Faith, which is the Gift of God, thou wilt find nothing too hard or difficult for thee; but thou wilt be able to say (as the Servants of God did in Days past, and do now in this Age) *All things are possible with him, with whom we have to do.* And thou wilt feel the same Power to work, and beget the same Faith in thee, as it did in them: For *without Faith it is impossible to please God,* whatever Men may pretend to in words. There are many Pretenders in our day, to the Worship and Service of God, as there were in Ages past: But what avail their Pretences, or Performances, while they are fain to confess, their Worship ends in *Imperfection,* and that their best Duties are Sin; or they Sin in performing their best Duties; Sin in Praying, Sin in Preaching, Sin mixt with their most holy Duties. That it is  
so

so with them I do not deny: But my Heart is grieved at their Captivity, Bondage and Misery, because they believe it never can be otherwise: And, indeed it never will be otherwise with them, so long as they content themselves, with large Confessions of their Sins, and come not to forsake them. Would they content themselves, that the time past is sufficient that they have wrought the Will of the Gentiles, there would be some ground to hope, that they were as willing to forsake their Sins, as to confess them; and so might come to have Faith in the Gift of God, with whom all things are possible; which thing many have formally in words acknowledged, who in work have denied it. But I testifie, If they, who make such large Confessions of their Sins, do not come to that Gift of God in them, which can enable them to forsake their Sins, their Condition is no better than his, who *knew his Master's Will, and did it not*; who was to be *beaten with many Stripes*. For the Lord hath made manifest his Unerring Way, and he is daily calling and inviting the Sons and Daughters of Men to walk therein, and to be reconciled unto him, that they may know their Sin blotted out. For the Lord hath no delight in the Death of a Sinner.

Sinner (of which I am an Instance and a Witness) but is willing that all should Repent, Return, and come to the Knowledge of his Truth and be saved. For he hath not Ordained Men to Reprobation, so that they cannot be saved: Neither hath he so absolutely Elected a certain Number of Persons to Salvation, that what Evil soever they do, they cannot miss of Salvation, as many do falsely believe. Which dangerous Doctrines have, on the one hand, thrown many down to the Bottomless Pit of Despair: And on the other hand, raised too many up into a Presumptuous Security. *Reader*, my desire is, that thou wouldst come to the Witness of God in thy self, that thou mayst see and learn the Mystery of these things. For the Grace of God, which hath so manifestly appeared in this our day, hath brought mighty things to pass, which many will not believe, though it hath been often declared. It hath wrought the same Works now, as it did in the Apostles days, in teaching to deny Ungodliness and Worldly Lusts; and also to live Soberly, Righteously and Godly in this present World, Tit. 2. 12. And there be many Witnesses, that have been raised from the Dead (or out of the Spiritual Death) who do declare of it; who were once dead in Trespases and

Sins: But the Goodness of the Lord hath led them to Repentance, and raised them to Life. Now the Reason why many will not believe, is, because they love their Evil Deeds: Therefore they hate the Light, and will not bring their Deeds to it, lest by it they should be Reproved. *For this is the Condemnation, That Light is come into the World, and Men love Darknes rather than Light; and such have ignorantly called the Light, Darknes: But they that love the Light, and know what it is, they do bring their Deeds to it, that they may be made manifest, that they are wrought in God,* John 3. 19, 20, 21. For the Light makes all things manifest; yea, the hidden things of *Esau* are made manifest by the Light. My Advice and Counsel to thee is, in the Fear of the Lord, Bring thy Deeds to the Light, if ever thou intendest, or desirest, to be Everlastingly Happy. Let not the Enemy of thy Soul deceive thee any longer: For it is better to Suffer Affliction with the People of God, than to enjoy the Pleasures of Sin, which are but for a season; though they be never so much applauded by the Sons and Daughters of Men. Such as Men sow, they must reap: They that sow to the Flesh, must of the Flesh reap Corruption; and they that sow to the Spirit, shall of the Spirit reap Life Everlasting, Gal. 6. 7, 8.

Consider



Consider well those words, ye Proud and Haughty Ones, and be no longer joyned to the Spirit of this World: For the Lord God hath a Controversie against it. And he hath determined the Down-fal of the Man of Sin; which many have witnessed already fulfilled in themselves: And the Lord is now sitting and preparing them for himself. For it is not the Devil's right to rule in Man: But it is the Lord's right alone to rule there, and he will have no Sharers with him in his Government.

Let none put the Day of the Lord asfar off; for this is the Day of the Lord: And unless thou knowest him to rule in thee now, who alone can destroy the Devil and his Works, thy believing he shall rule hereafter (if Satan continues to rule in thee here) will stand thee in little stead; for that Belief will not purifie thy Heart, and it is only *the pure in Heart that can see God*, Mat. 5. 8. Heb. 12. 14. *For Christ Jesus was made manifest for this very End, that he might destroy the Works of the Devil*, 1 John 3. 8. And although the Men of this World have set themselves in Opposition against this Truth of the Lord, and have pleaded for the Continuance of Sin, and therein for the Devil's Power; yet we know in whom we have believed,

and in the Light of the Lord they are seen, and their Fruits have made manifest whose Servants they are: *For his Servants they are to whom they obey, whether of Sin unto Death, or of Obedience unto Righteousness,* Rom. 6. 16. And tho' many of them have promised (or others have promised for them) to forsake the Devil and all his Works, and to keep God's Holy Will and Commandments all the days of their lives; yet they are ready to cry out Blasphemy, when they are told, *Whosoever is born of God doth not commit Sin*, tho' they are the plain words of Scripture, 1 *John* 3. 9. So Zealous are they for their Master's interest.

Reader, if thou art one, who hath been taught for Doctrine Mens Precepts, as too many now are, let me perswade thee to come to the Witness of God in thee, and try which is the best Teacher. For that Inward Teacher teacheth safe and sure, neither can it be removed into a Corner: *And if thou turn'st to the right hand, or to the left, thou shalt hear a Word behind thee* (from this Inward Teacher) *saying, This is the Way, walk in it,* Isa. 30. 21. This is the plain Man's Path, wherein (though a Fool in the Worlds esteem) he *shall not err*, Isa. 35. 8. What tho' the Lord leads his People in a way, contrary to the Wisdom of the World, which makes them the Scorn and Derision  
of

of the World! Be not discouraged; for how can it be otherwise, it being *the same way* which the holy Men of God walked in, in Ages past? But our Rejoycing is this, *The Testimony of a good Conscience*: And we do know (as God's faithful Servants did of old) *The Reproaches* for Christ are *greater Riches* than any there are in *Egypt's Land*; which is a *Place of Darknes*. But we have known the Lord to Redeem us out of that *Bondage* and deep *Captivity*; and now we can sing *Praises* and *Thanksgivings* unto our God, who is over all, both in Heaven and in Earth, blessed for ever and for evermore.

*Friendly Reader*, I have here, out of Love and Good Will to thee, and to all Mankind, declared unto thee *the Goodness of the Lord* unto my poor Soul, that thou mayst be encouraged to *walk in the Light of the Lord*, which he hath made manifest in this our day: For it concerns thee most to know the Lord's Work in *thy day*, that thou mayst have a sense of the Operation of the Power of God on *thy Heart*, before thou goest hence. O let not the Enemy of thy Soul prevail with thee, to plead for the continuance of Sin term of Life. Did Men but know how they do thereby advance the Kingdom of the Enemy of their Souls, they never more would open their

Mouths on Sins behalf, unless they are like those of old, who said, *We have made a Covenant with Death, and with Hell are we at an Agreement*, Isa. 28. 15. For they who deny *Perfection*, or *Freedom from Sin*, deny the very End and Purpose for which *Christ* came, and was manifested in the *Flesh*, which was, *to destroy the Works of the Devil*, 1 John 3. 8. which all, who profess Christianity, do agree, is *Sin*. And his Name was therefore called *Jesus*, because He should save his People from their Sins, Mat. 1. 21. Not *In* their Sins; mark that, thou Unbelieving Professor. Why should this be thought Impossible, seeing *All things are possible with God*, Mat. 19. 26? It was the Command of the Lord to *Abraham*, *Walk before me, and be thou perfect*, Gen. 17. 1. And to encourage him thereunto, he brings it in with these words [*I am the Almighty God*.] The holy Apostle said, *Walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh*, Gal. 5. 16. And *I can do all things through Christ that strengtheneth me*, Phil. 4. 13. And *As many as are led by the Spirit of God, they are the Sons of God*, Rom. 8. 14. Such cannot plead for Sin, because they have *Fellowship one with another in the Light*, and the *Blood of Jesus Christ cleanseth them from all Sin*, 1 John 1. 7. From whence then dost thou think the *Impossibilities*

lities do arise? (for some have ignorantly said, It is *Impossible* ever to be Perfect, or Free from Sin, on this side the Grave) If thou canst not tell (as some Tender-hearted Ones could not) I will tell thee, It is *from the Man of Sin, who rules in the Hearts of the Children of Disobedience*: From him proceeds these Thoughts of *Impossibilities*, and not from the Lord.

And now, let the Witness of God in thee judge between the *Precious* and the *Vile*; between those who serve the Lord, and them who serve him not. For a *Separation* there must be; the Lord will no longer be *mocked* with an *Hypocritical* Pretence of Zeal for him, while the *Devil* hath the *Heart*. They that pretend the Scripture is their only Rule, why will they not come to it, and walk according to it, that we might see their Fruits to be agreeable thereunto? They have made use of the Scriptures to plead for Sin term of Life, and have raked up the Failings of the holy Men of God recorded in them, thereby encouraging others to Sin, which never was the End they were written for: But they were given that Men might come to be *Perfect, thoroughly furnished unto all good Works*, 2 Tim. 3. 17. And it was the Labour of the Apostles, to *present every Man Perfect in Christ Jesus*, Col. 1. 28. The Holy

Scriptures were not written for Men to make a Trade of, as in *Buying* and *Selling* the Words of the Holy Men of God, who *spake* as they were moved by the Holy Ghost, and as the Spirit gave them Utterance: No, but that Men might come to the *same Word* in themselves, which they testify of. And if thou, Reader, comest to that, thou wilt come to know the *Word of God, which lives and abides for ever*: And then the Scriptures will be indeed precious to thee, as thou comest to see the fulfilling of them in thy self; and so thou wilt have Unity with that Spirit which gave them forth: And the right End for which they were written thou wilt see; which they are ignorant of, who go from the true Light, the Holy Witness in themselves. The want of keeping to *that*, makes them run into so many *Heads* and *Heaps* of Confusion as they are; one calling *This* the Way, another saying *That* is the Way: So that Mankind is out of Order, by refusing to be led by the Spirit of Christ Jesus, which would bring all things into Order again. And was it not so in the Apostles days? Did not Demetrius, and the Multitude, make an Uproar, though the *most part knew not wherefore they came together*? But they all agreed to cry up, *Great is Diana of the Ephesians*! For by *this Craft* (said Demetrius)

we



*we have our Wealth.* And is it not the  
 same in effect now, tho' they have got  
 more *Plausible Words* to cover themselves  
 withal, that they might not be discovered.  
 Do not both *Priests* and *People* cry out  
 now, Great is the Devil's Power! Great  
 is the Strength of Sin! So great, that it is  
*Impossible to be set free from Sin on this side*  
*the Grave?* And hath not the World ad-  
 mired the *Whore*, because she hath had a  
*golden Cup* in her hand, by which she hath  
 deceived, and doth deceive the Nations?  
 O that Men would be so wise for them-  
 selves, as to come to that which would  
 open an Eye in them to see the Enemy of  
 their Souls, and would help them to work  
 against him, before *the Night comes, wherein*  
*none can work!* For it is the *Light* that  
*makes things manifest*, and by that *Light*  
 thou mayst see the *Mystery of Iniquity* still  
 working, under the pretence of *Zeal* for  
 the *Worship* and *Ordinances* of God (as Men  
 call them) but they will not come to *Christ*,  
 whom God hath *Ordained* to be a *Light* to  
*lighten the Gentiles, and the Glory of his People*  
*Israel*, Luke 2. 32. But as *Backsliding Israel*  
 made to themselves a *Golden Calf* in old  
 time: So these will needs have something  
 that may appear glorious to their *fleshy*  
*Eye*, which many in their *Imaginations* have  
 made and set up, and so are worshipping the  
 the

the Works of their own *Inventions*, as they of old did the Works of their own *Hands*. For whatsoever Man forms, and sets up between Christ and his Soul, is an *Idol*, and must be broken down, before *Redemption* can be truly witnessed. But are there not many now a-days, who persuade themselves they are Redeemed by *Christ* from their Sins, whilst they *live in their Sins*? O! what an unheard of Redemption was this in the Apostles days! He said, *When ye were the Servants of Sin, ye were free from Righteousness*, Rom. 6. 20. And, *What Fruit* (said he) *had ye then in those things, whereof ye are now ashamed*, ver. 21? That was not the Redemption which Christ Jesus came to purchase for his People: But to purifie to himself a peculiar People, zealous of good Works; and to redeem them from all Iniquity, Tit. 2. 14. That they might serve him in *Holiness and Righteousness*, all the days of their lives, Luke 1. 75. This was the End or Effect of the Redeeming Power of the Lord in Ages past. And I give my Testimony for God, it is the same now in this Age, and works the same Effect, even to redeem from all Sin. Let the *Enemy*, and his *Instruments*, be never so much intraged at us, for bearing Testimony to the Truth, we matter not; for we are *Witnesses for God* against them all, and have boldness, in the

the *Strength* of the Lord, to Publish to the World the *Greatness* of the Power of our God, and of his Christ, who hath determined, that *Sin and Iniquity shall have an end, and Everlasting Righteousness shall be brought in*, Dan. 9. 24. Which is believed, and waited for, by the Upright in Heart, who have turned their Faces *Zion-ward*. And we know the Lord hath many more, whom he will gather, from off the barren Mountains, into the same Faith with us, to declare of his Noble Acts, in this his mighty Day, wherein he is shaking, not only the Earth, but the Heavens also, that That only, which cannot be shaken, may remain (*Heb. 12. 26, 27.*) which will stand in stead, when time shall be no more.

And friendly Reader, If thou desirest to die the Death of the Righteous, and to have thy latter End to be like his ( which most Men do ) thou must live the Life of the Righteous: For there is not another way that is certain. What, though Men have cut out Ways to themselves, and have made large and pleasant Paths to walk in; and say, Come, walk in our Way, or be of our Society; for it is the Way of the Lord. Before thou venturést into it, ask them this Question, *Have you found out a Way to overcome Sin?* If they answer, No; that cannot be expected on this side the Grave:

Grave: Then I testifie, It is *not the Way of the Lord*; neither art thou to walk in it. But thou art to walk in the *Light of the Lamb*, which all the Nations of them that are saved, shall walk in, Rev. 21. 24. *Light is sown for the Righteous, and Gladness for the Upright in Heart*, Psalm 97. 11. And the Lord will keep him in perfect Peace, whose Mind is stay'd upon him. Which words are often spoken by the *Hireling Priests*; but the thing can never be experimentally Witnessed by thee, till thou comest to give up thy self wholly to be led by the Lord: Which if thou do, then will the Lord take delight in thee, to do thee good, and hard things shall be made easie to thee. And as thou abidest in the Faith, thou wilt see over all the Ways of the World, and the Foundations whereon they stand, and thou wilt see cause for ever to Praise the Lord, for that he hath redeemed thee out of those Paths that lead to the Chambers of Death, and hath built thee upon the sure Foundation, which cannot be shaken, the Rock of Ages, and of many Generations, Jesus Christ, the chief Corner-Stone.

Had I the Tongue of Men and Angels, I could not demonstrate unto thee, in words, the Peace and Happiness that is enjoyed in walking in the Way of the Lord: For in his Presence there is fulness of Joy,  
and

*and at his right hand are Pleasures for evermore, Isa. 16. 11. O, Come away, come away, for the Lord's sake, and thy poor Soul's sake; and partake not with the Wicked in their Sins, lest thou receive of their Plagues, Rev. 18. 4. Let not a little momentary Pleasures beguile thee into Eternal Misery. The Lord having redeemed me out of the hands of my Soul's Enemy, I am moved with the Bowels of Pity and Compassion, to beseech thee to come and be reconciled to the Lord: For I testifie, he is more willing to receive thee, than thou art to come: Why then wilt thou not come, that thou mayst be Everlastingly Happy? For the Door of Mercy is set open, so that all that will come, may come freely, without Money, or without Price, Isa. 55. 1. Therefore why will ye die, O ye foolish People and unwise? Seeing the Way is open, and the Path so plain, that the Way-faring Man (though a Fool) cannot err therein, Isa. 35. 8.*

What could the Lord have done more for Man, than he hath done, having sent his Only Begotten Son a Light into the World, that the World through him might believe, and so be saved, John 3? For the Light shines in Darknes, though the Darknes doth not comprehend it, John 1. 5. It was that Light that gave Paul, and Others, the Knowledge of the  
Glory

*Glory of God in the Face of Jesus Christ,*  
 2 Cor. 4. 6. And it is the *same Light* that  
 brings to the Knowledge of God now, and  
 not Another; though the Enemy hath  
 taught Men to give many bad Names to  
 it, that Men might not believe in it.  
 But they who do believe in it, know it  
 to be the true *Light*, which *lighteth every*  
*Man that cometh into the World*, John 1. 9.  
 And that *In him was Life, and the Life was*  
*the Light of Men*, ver. 4. And that the *Blood*  
*of Jesus Christ cleanseth from all Sin*, 1 John  
 1. 7. That he might present his Church, a glo-  
 rious Church, without spot or wrinkle, or any  
 such thing, Eph. 5. 27. Which of all those  
 called Churches in the World, whether  
 Publick or Private, is the *Spotless Church*?  
 Are there not *Spots of Pride, Envy, Malice,*  
*Diffimulation, &c.* upon them? Bow there-  
 fore ye tall Cedars, and ye sturdy Oaks, who  
 have lifted up your selves in your vain Ima-  
 ginations, above the low, meek and gentle  
 Witness of the Lord in you: And know,  
 that for all this God will bring you to *Judg-*  
*ment*, tho' ye have covered your selves with  
 a Profession, in drawing nigh to the Lord  
 with your Mouths and with your Lips (as  
 some of old did, Isa. 29. 13.) when your  
 Hearts have been after your other Lovers, and  
 have made a Profession of God in Words,  
 when in Works ye have denied him. Do  
 ye



ye think Words will stand you instead at the Day of Judgment? Though ye could say, We have Prayed in thy Name, and Preached in thy Name, and in thy Name have done many wonderful things: Yet hear your Sentence (if ye continue to work Iniquity) *Depart from me, ye Workers of Iniquity*, Mat. 7. 23. What we, (may some perhaps say, we) who have *driven a Trade* with the Scriptures, and have *formed to our selves a Way of Worship*, and Religious Exercises, and have spent much time in the performance thereof: Ah! But what will ye answer, when it shall be asked of you (as it was of some of old, Isa. 1. 12.) *Who hath required this at your hands?* It is this the Lord requires of thee, O Man, *To do Justly, and to love Mercy, and to walk Humbly with thy God*, Micah 6. 8. And if thou answer his requirings therein, then shall thy Peace be as a River, Isa. 48. 18. And thou shalt know the flowings of that River, *the Streams whereof make glad the City of our God*, Psalm 46. 4. Now it is my desire, that thou shouldst be a Fellow-Citizen with us: For *in the Father's House are many Mansions*; if it were not so, I would have told you, said Christ to his Disciples, John 14. 2. But, said he, *I go to prepare a place for you, that where I am, ye may be also*, verse 3.

O that Men would be so wise, as to come to the serious Consideration of these things, before the Day of their Visitation be over ! For whoever thou art, this know for certain, Thou hast a Talent given thee by the Lord, and so art left for ever without Excuse. Therefore see that thou makest good use of it, and that thou improvest it to the Lord's use, and to the Good of thy Immortal Soul. Then wilt thou answer the End for which the Lord created thee, and wilt bring unto the Lord the Glory due unto him. Which that thou may'st, is the desire of him, who is, Reader,

*Thy Friend in the Truth of God.*

Written the 13th Day of  
the 1st Month, 1670.

R. B.

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T H E E N D

